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Patching an Old Garment

BY CHARLES F. BANNING

No one tears a piece from a new garment and patches it upon an old one. Otherwise he will tear the new garment and the patch from the new will not mend the old. Luke 5:36.

"BY WHAT right do you break tradition?" It was the old question that was flung at Jesus so often. Other questions were to follow: "Why do not thy disciples fast?" "Why do thy disciples eat with unwashed hands?" "Why do you do that which is not lawful on the Sabbath?" It is the old question which every prophet of the new has had hurled at him by guardians of the past. The established order always challenges the right of the new. The new always has to make its way in spite of the old.

Mankind has always been divided into two camps. One camp shouts, "Away with the old," and the other answers, "Away with the new." It was the guardians of the old who stoned the prophets. It was they who crucified Jesus. It was the old who put Paul in prison, accusing him of exceedingly troubling their city. It was the conflict of the new and the old which brought on the Protestant reformation. The conflict of the new and the old we have with us today. The guardians of the past and the pioneers of a new day are in conflict not only in religion but in government, science, education and in fact in every walk of life. Whenever an industrial, interracial or international problem is raised the conflict between these two points of view is renewed. We make systems and learn to love the old ways. We yearn to travel always in the old familiar paths which are comfortable and in which we find contentment, but the law of change overtakes us. Growth

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is inevitable. The gift of discontent which God has placed in our hearts compels us to break camp and trek out toward the unknown.

I

The conflict was bitter in Jesus' day. Jesus expressed this conflict by a simple parable. He drew a picture that showed this struggle between the new and the old very clearly. Here is a man with an old garment; once it was beautiful and useful but now it is worn and threadbare. The owner still loves to wear it and mourns over its condition. He cuts a piece of new cloth and sews a patch on the old garment. What happens? The new cloth when it shrinks tears out the stitches and makes the hole in the old garment larger than before. The new cloth that was used for the patch was wasted. A new patch on an old garment will not do; a new garment is needed.

The religion of the scribes and Pharisees to which Jesus was referring in this parable was not joyous. It was a solemn duty, a burden to be borne, a dreary round of rules to be kept, a calendar of ceremonies to be observed and a long list of shibboleths to be said. It was a religion of slavery to tradition and law and not a religion of freedom and happiness. Jesus revealed a face of compassion, forgiveness and love instead of a stern face of judgment, fear and anger. The law was the old garment; love was the new.

A Parable with a Background

Is there in this parable a hint of the poverty of Jesus' boyhood home? Tradition has it that Joseph died leaving quite a large family. In such a family the garments would be passed down from one to the next, and doubtless they grew quite threadbare. Had Jesus watched Mary patch the old garments only to find that when the patch had shrunk the threads were torn out and the hole was made bigger? Jesus was applying a lesson with a familiar background to the threadbare religion of his day. This parable might also be interpreted as a rebuke to the rich, comfortable, proud Pharisees—Jesus taking a lesson from the lives of the poor whom the Pharisees despised. The creedal robes of the Pharisees had become threadbare. The poor had cast them aside as too grievous to be borne. The Sadducees had partly forsaken the law and followed only that part which was comfortable and convenient. The Zealots openly winked at the law. How were these holes to be patched? Jesus said they could not be patched—a new garment was needed. He came to bring that new garment. He came to substitute love for law. He came to bring not peace but a sword, because his coming meant the conflict between the old and the new. He came to fulfill the old by giving something new which accomplished all that the old had ever done for mankind, and far more. He loved the old so long as it served its owner. He loved the new only if it served its purpose better. The Pharisees crucified Jesus because he insisted on pointing to their worn and threadbare garments that could not be patched.

II

The pages of history are stained with the blood of those who have given their lives in this struggle. The New Testament tells us that the blood of the martyrs was the seed of the church. Paul tells of his shipwrecks, strife, stoning, imprisonment and suffering at the hands of those who would rather kill the prophet than change the old ways. John Bunyan spending many years in Bedford prison; Arnold of Brescia hanged and his body burned; Balthasar Hubmaier burned at the stake; John Hus charged with heresy and burned at the stake; Martin Luther standing fearlessly before the diet at Worms; Roger Williams fleeing through the woods during the dead of winter; Adoniram Judson suffering torture in an Indian prison —all these and other thousands whose names might be added give silent testimony to the cost of being a prophet of the new and to the danger of being too much wedded to the old ways.

James Russell Lowell in "The Present Crisis" strikingly illustrates this conflict:

Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future, that make Plymouth Rock sublime?
They were men of present valor, stalwart old iconoclasts;
Unconvinced by axe or gibbet that all virtue was the Past's.

. . . . . .

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's bloodrusted key.

III

The conflict between the new and the old is very evident in our day. Again we have these forces drawn up in battle formation. Again the guardians of the past hurl at the prophets of the new day the old question, "By what right do you break tradition?" Let us look at a few examples of this conflict in our day.

We find this conflict between the old and the new strikingly illustrated in our prison system. The old idea of a prison was that such an institution existed for the punishment of the criminal. The criminal had sinned against society and now society having caught him had its chance to get even. He was put on a diet of bread and water. The whipping post was conspicuous. Solitary confinement was well known. The prisoner wore a suit of prison stripes. The rock pile awaited his energy; there he labored with a ball and chain attached to his ankle. Drawn up in contrast to this old idea, we have the new prison theory today which is strikingly different. We do not excuse the criminal, but we are not trying to get even with him or punish him. Our motive is not revenge, but re-

formation. We look on him as a possible asset which may be redeemed for society. We recognize that he is now a criminal and we want to make a man of him. We do not want to punish him—we want to change him.

Here is where the trouble begins. Most of our prisons are run on the old system. They are wearing the old garment which has worn threadbare. They have tried to patch it up a little with one or two ideas. The patch tears out. We have had a series of riots and outbreaks in our prisons all over the country. What is the trouble? The trouble is that we have

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been trying to use a patch of prison reform on an old garment which is outworn and threadbare. Either we must go back to the old, heathen, unscientific method marked by punishment and solitary confinement, based on ignorance and fear, or we must throw away the old garment and make a new garment based on understanding, intelligence and good will. Patching the old garment is always a failure.

Another situation where we have the old and the new conflict is in our prohibition movement. For centuries we have worn the old garment of drunkenness, open saloon, disease, poverty, waste and all that goes with the old liquor system. That old garment is worn threadbare. Many people want us to patch up that old garment and wear it again. On the other hand, we have the new garment of prohibition—the new idea of doing away with the evil because it is an evil.

Trying to regulate the liquor traffic is the same as sewing a new patch on an old garment. Regulation never worked in abolishing the evil of dueling. Regulation has never worked in the abolition of prostitution. Regulation was no cure for slavery. Regulation will never work in dealing with the liquor problem. It is simply a patch on an old garment. Canada tried that patch and the patch has torn out. They have more liquor, more drunkenness, more bootlegging, more automobile and industrial accidents and more suffering than ever before. The question is simply a choice—shall we go back to the old garment of open saloons and unregulated liquor traffic, or shall we wear the new garment of prohibiting all forms of intoxicating liquor? There is no way to patch that old garment.

War and Peace

The peace problem of our day is another illustration where the old and the new are in conflict. Guardians of the old say that we have always had war and always will. They mouth over the old shibboleth that the best way to prepare for peace is to get ready for war. They piously try to enlist God and bring him into the conflict by saying that he fights on the side of the largest army. They say that we shall always have "wars and rumors of wars." The prophets of the new day tell us frankly that this is not true. They remember that every nation which has prepared for war has had war and not peace. Babylonia, Syria, Greece, Rome and Germany all took the sword and perished by the sword. It is hard to convince a man that you love and trust him so long as you keep him covered with a loaded gun. It is impossible to convince your neighbors of your friendliness so long as you keep a pack of vicious watch-dogs and turn them loose every night. The prophets of the old say that we must make the other nations fear us. The prophets of the new say that we must make nations trust us.

Perhaps you have noticed the militaristic attitude of Japan. Do you know why Japan is reluctant to enter into any problem of disarmament? A few years ago the Japanese exclusion act, one of the most unnecessary and shameful pieces of legislation ever passed by our congress, was put into effect. Immediately after insulting Japan with this exclusion act we sent our navy over into the Pacific ocean for a great naval demonstration. We were parading in the old garment of war. We were simply saying to Japan, "We want peace but if you want war you can see we are all prepared and ready to meet you." Today we say to Japan that we are ready to wear the new garment of peace. Having seen us parade in the old garment of war, Japan wonders if we mean it. When you have made a gesture for the purpose of creating fear in the heart of another, it is hard to follow it with another gesture that will successfully create an attitude of trust and good will. At the naval conference in London the question under consideration was not that of putting on the new garment of peace, trust and cooperation. The nations at the peace conference were trying to patch the old cloak of armaments and war.

Those who try to be prophets of the new are sneered at, as was Jesus. Because military training in our high

schools and colleges is simply a patch on the old garment, we are opposed to it. The guardians of the old order, the spread eagle patriots, the believers in militarism tell us that we are all pacifists or I. W. Ws. If believing in the spirit of Jesus, the law of love, the attitude of trust and good will will make one an I. W. W. or a pacifist, then we must answer "guilty" to any of the charges which they make. We are not complaining. Jesus said, "Blessed are ye when men shall say all manner of evil against you falsely." We remember that it was the old order which slew the prophets. It was the guardians of the old who crucified Jesus. It was the old order which put Paul in prison, dragged William Lloyd Garrison through the streets of Boston and took the life of Abraham Lincoln.

War is the result of fear, pride, hate and greed. These are attitudes which we assume towards other races and nations. War is impossible between two nations who do not have these attitudes toward each other. They represent the outworn, threadbare garment of militarism. The prophets of the new order suggest an attitude of trust, humility, good will and service. War is impossible between two nations having these attitudes toward each other. There is no other way. The old garment cannot be patched—war must go!

Progress and Tradition

If time permitted, we might consider many other present day problems in which we would find the old and the new in conflict. Every step of progress ever taken by mankind has been challenged. At the entrance to every promised land stands some guardian of the past shouting, "Why do you break tradition?" The old sees capital and labor as enemies in conflict. The new presents them as co-laborers and partners in industry. The old presents the church split up into countless denominations, using its strength in denominational rivalry. The new urges us to forget our unnecessary differences of opinion and unite our efforts in promoting the kingdom of God. This conflict is in the home where there are those who say we must go back to the old days of strict parental authority and discipline. Others say that day is past. The old garment cannot be patched.

Let us take time to make one more application of this parable of Jesus. Stanley Jones says that Hinduism is a threadbare garment. Representatives of that religion are trying to patch it up with social service and moral reform, but the new patch only makes the hole bigger. Keen-minded young India has broken camp, forsaken the old trails and turned to the life more abundant. By the thousands the new generation is turning to Jesus. An educated Hindu said that there was no one bidding for the heart of India today save Jesus Christ. The old things are passing away—all things are becoming new. They are casting aside the old garment. What is true of India is true also of Japan, China, Africa and the Islands of the sea. The question is, "What new garment shall they wear in its stead? Shall it be materialism, Mohammedanism, or the abundant life in Christ?" You and I must answer that question. The old garment cannot be patched. As they cast it aside we shall be held responsible if we do not offer them the new.

It remains for us to make the application in our own lives. The voice of the old is a familiar one. It is heard every week in your lives and in my own. The old says to us, "Look out for number one, the Lord helps those who help themselves, charity begins at home, put it off a little while." You recognize the voice of the old trying to tell you to patch up the old garment of worldliness, materialism, sin and indifference. The voice of the new tells you that unless you have the spirit of Jesus you are none of his. Unless you are a new creature in Christ Jesus you are not a disciple of his. When any one is in Christ he is a new creature. He has a new motive, a new attitude, a new ideal, a new zeal and new power that is not his own. The old life has passed away—the new has come. It remains for each of us to answer in our own lives which it shall be. Will you try to patch the old garment, or will you be a new creature in Christ Jesus?

Jesus, the Revolutionist

By Daniel Bliss

I came to cast fire upon the earth. *Luke* 12:49.

HESE words spoken by Jesus sound strange to our ears. They do not seem to fit in with our conception of Jesus. And when he says a few verses further on, "Think ye that I am come to give peace in the earth? I tell you, nay; but rather division," or as Matthew reports it, "I came not to send peace, but a sword," the picture still seems incongruous. These are the words of a revolutionist, but we seldom think of Jesus as such. The picture we have of Jesus today is a conventional mask that generations of Christians years afterwards fashioned and cast over him, veneering his historic character, and hiding some of his strongest characteristics. Jesus, the revolutionist, is concealed behind Christ, the Lamb of God.

Yet if we go to the gospels and look at them closely it is not hard to find evidence for the revolutionary character of his life and teachings. At least he died the death of an insurrectionist and traitor. They nailed him to a wooden cross like a common felon and crucified him between a couple of thieves and scoundrels. Thus have all unsuccessful revolutionists died.

Indeed, if we follow the course of his trial and sentence as it is recorded in John's gospel, we shall see that the deciding factor in Pilate's decision to allow the Jews to crucify Jesus came when the chief priests said to Pilate, "If thou release this man, thou art not

Caesar's friend: everyone that maketh himself a king speaketh against Caesar." In other words, when Jesus was presented in the light of a political rebel, Pilate signed his death warrant.

A Moral Revolutionist

Of course, he was no revolutionist in the sense that Judas the Zealot of Galilee was. The revolutionary spirit of Jesus exerted itself in the realm of moral forces and of human character. He raised no army and fought no battles. Could it have been that the fate of this same Judas, whose rebellion centered in Sepphoris, but an hour's walk from Nazareth, and whose complete and violent suppression by the Romans occurred during the boyhood of Jesus, guided the later thinking of Jesus away from the use of physical force to accomplish his ends, and toward a use of unflinching moral force?

At any rate, if we examine his teachings we see that Jesus expected a great reversal of values with the coming of the kingdom of God. The first would be last, and the last would be first. We see this revolutionary note even in the Beatitudes where we should least expect it. In them, those were to be blessed whom the world has not blessed. The poor, the hungry and the sad were to be satisfied and comforted; the meek who had been shouldered aside by the greedy would get their chance to inherit the earth; and conflict and persecution, Jesus saw, would be inevitable in the process.

The Sermon on the Mount is full of teachings that are revolutionary in character when you set them up beside the law of Moses. Over and over this occurs: "Ye have heard that it was said to them of old time, 'Thou shalt not kill,' but I say unto you, 'Thou shalt not even be angry.' The law says, 'Thou shalt not commit adultery'; I say, 'Thou shalt not even look at a woman with evil intent.' The law says, 'Just reprisals are lawful: an eye for an eye'; I say, 'Give in to the one that wrongs you.' The law says, 'Love your neighbor and hate your enemies'; I say, 'Love your enemies also.' " To the Jews who were listening to Jesus, those who had kept the letter of the law, but who had not taken one step along the road of the "second mile," this was revolutionary doctrine.

Jesus Was Plainspoken

We forget often that Jesus attacked the religious leaders and authorities in Israel with revolutionary boldness and thoroughness. He called the church leaders hypocrites, blind guides of the blind, whited sepulchers. Says Walter Rauschenbusch in "Christianity and the Social Crisis," describing Jesus' teaching: "If we remember that religion was still the foundation of the Jewish state, and that the religious authorities were the pillars of existing society . . . we shall realize how revolutionary were the invectives of Jesus."

In like manner, Jesus had little respect for the civil authorities. His sovereign to whom he owed allegiance was the tetrarch, Herod Antipas. But he called him "that fox," and held him in utter contempt.

He had no use either for titles, ranks or social standing. When the mother of James and John tried to secure for her sons special honors in the coming kingdom of God, Jesus repudiated the scrambling methods of the social world and emphasized the truth that he who would be greatest must serve the most. Said Jesus in this connection: "Ye know that they which are supposed to rule over the nations lord it over them, and their great ones tyrannize over them. Thus shall it *not* be among you." He told his disciples that they must not allow themselves to be called rabbi or father or master, "for all ye are brothers." His ideal of society involved the abolition of rank and the extinction of those badges of rank that make men appear unequal. The only title to greatness was to be distinguished service at cost to self.

Such was the revolutionary character of Jesus. If Jesus were living today and called church leaders insulting names, showed disrespect for our governors and senators, was not vociferously loyal to the United States, had no use for social position or standing—in other words, if Jesus lived today as he lived nineteen hundred years ago in Palestine—we should either lock him up in an insane asylum, imprison him in solitary confinement, or deport him as a dangerous red. Yet this is the man who is the central figure of our Christian religion.

I have gone to great length in showing the revolutionary character of Jesus, because it illustrates one of the two ways by which we get things accomplished. One is the way of revolution, and the second the way of evolution.

Jesus' Life a Protest

Jesus lived his whole life as a protest against things as they were. He was in revolt against the status quo. He had an insight into truth that showed him how rotten the society of his day was. And he spent the whole of his brief life bringing that rottenness to light, showing up the hypocrisy of the religious leaders and preaching a revolutionary but pure gospel. He died on the cross a seeming failure. The way of revolution did not save his life. But did it accomplish nothing? After two thousand years his life is still a protest. He has caused countless revolutions, complete about-facings, in the lives and hearts of millions. The revolution he did not live to see begin has accomplished great things.

But there is a second way of getting things done. It is the way of evolution. It is the way nature works. Things change, but they change slowly. It is the way of law and order, of organization and institution. It is the way that the church has chosen for the most part. It too does not seem to accomplish much. The cry has gone up throughout the ages, "The church is dying." Changes come so slowly that the church seems to stand still, if not to go backward. Yet the church still lives. Somehow it continues to hold its own. The way of evolution does appear to work, in the long run.

Which way shall we take to accomplish the things we earnestly desire? Shall it be revolution or evolution?

One hundred and fifty-five years ago our forefathers brought forth something great on this continent. They chose the way of revolution. And the Revolutionary war was fought and won because the people felt that they were suffering from injustice and oppression. Ever since then we have used the method of evolution to accomplish our ends. And the early leaders of our republic set up a system of government in this land that gets things done by the slow method of legislation and law.

Anti-Slavery Revolution

Seventy years or more ago, Negro slaves from the south were running away from their masters and fleeing to the northern states and to Canada. To stop this expensive leakage, using the way of evolution, the Fugitive Slave law was passed, by which any person harboring or aiding an escaped slave was forced to return the Negro to his master or suffer severe punishment and fine. There were many northerners who felt that this law was unjust and tried to nullify it by encouraging men to break it, so that if a sufficient number broke the law it could not be enforced. They took the way of revolution.

Eleven years ago the voters of this country decided to use the evolutionary method to attempt to do away with intoxicating drinks in this land, and prohibition was written into the constitution. Today there are many men and women who feel that they are being done a great injustice and who are therefore trying to nullify the law by disregarding it, in the hope that if a sufficient number break the law, it cannot be enforced and will be repealed. They are taking the revolutionary way.

These, then, are the two ways of doing things. Which way is right? Which shall we choose? May we arbitrarily break any law we please? What is the test by which we may know that we are justified in choosing the way of revolution?

Breaking the Law

One Sabbath day, when Jesus was in Capernaum, he went into the synagogue as was his custom. There was present a man with a withered hand. The Pharisees were on the look-out to catch Jesus in some overt act by which they could accuse him of breaking the law. They knew that the man with the withered hand longed to be healed. They knew also that it was against the law of Moses to do any work on the Sabbath, and healing was considered work. So they watched Jesus closely. The stage was set; the challenge of the Pharisees was apparent. Jesus accepted it. He told the man to come forward. He did so. Jesus turned to the Pharisees and said, "Is it lawful to do good on the Sabbath, or to do evil; to save life or to destroy it?" The Pharisees said nothing, but bided their time.

Jesus spoke again, "Which man among you having a sheep, if it fall into a pit on the Sabbath, will not take hold of it and lift it out? And how much more than a sheep is a man?" Still the Pharisees were silent. They knew better than to argue with Jesus.

Jesus looked around the sneering circle of faces in anger, stung by their sullen silence. Then he said to the man, "Stretch out your hand!" He stretched it out and it was restored.

That was all the Pharisees wanted; Jesus had broken the law. Immediately they left the synagogue and took counsel with the followers of Herod Antipas how they might destroy Jesus.

Jesus had chosen the way of revolution. He had broken the law. But before he did it, he made sure of one thing—and this is the crux of the whole matter: he decided that it was right to do good irrespective of whether it was the Sabbath day or not. Jesus felt that it was the will of God that man should do good. If he had to break the Sabbath law to do it, then it was the will of God that the law should be broken.

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The Right to Revolt

This is the test all of us must make before we choose the way of revolution. If we are convinced that a cause is just or right or good or beneficial to all mankind, then we have the inalienable right to revolt.

Every one of the patriots who broke the law of England in 1775 because of what they believed to be right, gladly paid the price of what it cost; and if the revolution had been unsuccessful would have no less gladly suffered the penalty. They knew that taxation without representation was wrong and they revolted. William Lloyd Garrison knew that slavery

was wrong, and he rebelled against the Fugitive Slave law with all his might.

I wonder if all the men and women who deliberately break the prohibition law feel as strongly as George Washington did that they are fighting in a just cause? Would they say that the liquor traffic, whether in light wines or beers or hard drinks, whether by government control or local option, was a great uplifting and emancipating benefaction to mankind? Would they admit that liquor builds up character and manhood and promotes industry, prosperity and universal happiness? In other words, could they conscientiously say that the cause, for which they have chosen the way of revolution, is just and right and good and beneficial to all mankind? Apply that acid test to your revolt against any law and see if your loyalty to your cause stands the test. If it does, then yours is the right and privilege to choose the way of revolution, as Jesus did.

Taking the Consequences

But there is one more element in the situation that Jesus met that we often overlook. Jesus chose the way of revolution, it is true, because he knew that he was right, that his cause was just and that it was good to heal sick souls. He broke the law. But he broke it openly, in the synagogue, before all the people—not in a cellar, or in an apartment behind closed doors, or in a garage, or way off in the back woods; he did it openly, and he took the consequences.

No modern parallel of the deliberate revolutionary method of Jesus is more striking than the manner in which Mahatma Gandhi is carrying on his non-violent civil disobedience campaign in India. Immediately after the culmination of his march to the sea and the deliberate breaking of the government salt law, he said: "Such a course is open to anyone who will risk prosecution. But it should be made clear to the people that the breach of the law is open and that such conduct is in no way stealthy." Twenty thousand of his followers have broken civil laws, openly, without violence, and are willingly suffering the punishment of imprisonment for the sake of their cause which they believe to be just and right.

If you believe that prohibition is wrong, break the law, but do it openly and take the consequences. You may lose your life as Jesus did, or you may lose your liberty, as Gandhi has. But if your cause is just, your sacrifice will not be lost, just as the sacrifice Jesus made was not lost. But pray God you will not throw away your life in such a worthless cause!

John Oxenham wrote:

> To every man there openeth
> A way, and ways, and a way;
> And the high soul climbs the high way
> And the low soul gropes the low.
>
> But to every man there openeth
> A high way and a low,
> And every man decideth
> The way his soul shall go.

Two ways lie open to us, the way of revolution, and the way of evolution. I am not prepared to say which way we should take. Both ways are good. Jesus, though primarily a revolutionist, used both. The growth of his kingdom, he said, was gradual, like leaven or yeast working in a batch of dough. The way of evolution is the natural way, the law of nature. But there come times when the only way for us to take is the way of revolution. But when we so choose, we must be very sure of three things: first, that the cause we champion is just and right and good and beneficial to all mankind; second, that when we break the law in revolt, we do it openly, so that our rebellion is a real protest; and third, that we take the punishment for breaking the law willingly and uncomplainingly in the supreme faith that our cause will ultimately triumph.

Such a course all true martyrs have taken. It was the way of the cross. Jesus, the revolutionist, was unafraid to protest against the evil in his society, and unafraid he went to his crucifixion. We, his followers, are not true Christians if, when we see evil around us, we do not "follow in his train."

Bystanders

By Richard E. McEvoy

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Revelation 3:15.

MAXIM GORKI, the Russian novelist, has created for us a significant character in his recent novel. He is the Bystander. His name is of trifling importance, but as an individual he is totally lacking any fundamental convictions. His attitude towards life is one of utter bewilderment. Through page after page of futility he looks on at the spectacle of modern chaos. While others weave their thoughts and actions about him, he stands by with a puzzled air. Novel ideas and novel individuals live and die in his presence, but they are completely ineffective in directing or developing his life. He vegetates, and the world moves on without him.

There are men and women who are able to express the bewilderment of the world in their letters to friends, and when such puzzled cries come repeatedly from their hearts, nothing so deserves our sincere consideration. Within this past week there have come to me three such letters—letters from young men of some ability and promise. One of them is a clergyman in an eastern city, another an instructor in a mid-western college and the third is a candidate for the doctor's degree in a great university. They are complete strangers to one another; they move in widely different environments, and yet each letter exhibits a state of mind so strikingly similar that, with an abundance of like evidence, they may be taken as symptomatic of a prevailing condition in our world. These men have apparently no specific reason for their fundamental dissatisfaction. Compared with many men of their age they are in excellent situations from eco-

nomic, social and intellectual points of view. Nevertheless, there are two insistently recurring notes in all they write—a bewilderment about the present and a hopelessness about the future.

A few years back these men might have talked in a strain akin to the character in Sir Philip Gibbs' "Young Anarchy":

"My dear Aunt," he said, "you mistake the spirit of modern youth, if my friends will allow me to use that detestable word. They have no convictions. They are lookers-on at this rather ridiculous game called life, trying to find some clue to its tangle of absurdities, but very doubtful whether such a clue is there. They are amused and interested at times, but generally a little bored. . . . These men of post-war age have no faith in human progress or human nature. All that they hope to do is to have the best time possible according to their luck, and dodge, if possible, the unpleasantness which will probably hit them between the eyes when they least expect it."

Behind Cynicism

Let us admit at once that behind this shallow pose of cynicism are hidden the same symptoms—a wonder about the present and a hopelessness concerning the future. The soul-disease of the Bystander is the absence of hopefulness in his make-up. But these men have been thinking within recent years, and, while some of the superficiality is apparent, their cynicism has been somewhat refined. Their good-natured tolerance still betrays lack of conviction, but there is with it a deep desire to re-create their world of the present and a deep longing to clutch some hope for the future—if they but knew how. They stand by, because they still do not understand.

But the symptoms are not confined to a small group of intelligent men and women who lack conviction, nor are they expressed only by "modern youth." It is a favorite sport of present-day satirists to hold up for ridicule our characteristic American traits, to give us cross-sections of a nation's attitude. There is our limitless capacity for seizing the present pleasure instead of the ultimate good; our emphasis upon transitory values; our neurotic eagerness in illustrating the "zest of living." These are not solely the characteristics of youth; they penetrate the entire life of the country. Our concern with this present and the superficialties of our immediate time stamp our people as selfish and unthinking. If "Let us live while we live" has become a criterion of action in modern life, touching every type and creed, let us candidly admit that it is a blind, hiding the deeper cause. Our actions express our wonder about the present and the future. The means of escape from the imposed social and economic system; the violation of canons of convention and good taste; the hatred of restraint and the fear of anonymity are all symptoms of a soul-disease—a soul wondering about the present and hopeless about the future.

Our superficial attitudes are perfectly human and understandable, even though they have gone far towards wrecking the morale of a nation, but we cannot recover our poise until we see plainly just what we have lost. It is not our freedom of thought and action, checked by the fear-complexes of groups, although some would have us think so. It is not the possibility of continuous development and expansion either as individuals or nations; it is our hope about the present and the future, and with our loss has come, for intelligent and thoughtful men and women, the deadly inertia which compels us to stand by while the world moves carelessly about us. For less thoughtful folk, the reaction is just as human and simple—to forget despair and futility and enjoy life. So far as serious matters are concerned, they too are Bystanders. Shop girl and society girl, student and professor, fathers and mothers, clergymen and social reformers are Bystanders, held by inertia, puzzled and bewildered because of an absence of conviction concerning the motives and purposes for which they live.

Wanted—An Outlook

Every trend of serious and intelligent modern thought recognizes this bewilderment, and attempts to substitute a satisfactory system for the man who is seeking his attitude towards life. The achievement of ethical unity or inner harmony by a stress upon the worth of the individual in the grip of the complex processes of life is but one significant development. Its singular value lies in its emphasis upon restraint as opposed to the liberty of varying types of current expressionism. Both, however, are efforts to give to personality, if nothing else, an outlook on the present, and to some extent, a hope for the future—if not for the individual, at least for the human race. Ultimately both fail, the one because it is eternally undecided; the other because it is based upon shallow observations. Both miss the deeper need, the demand for a hope that is the sure basis of an active conviction.

Evade it though he will, the problem of the Bystander is one of his religious outlook. "I know thy works, that thou art neither cold nor hot—I would thou wert cold or hot." It is the utter indifference of the Bystander, the "well, what of it?" attitude that is so deadly both to the individual as well as social growth. It is the demand for action that is imperative, and the religious lack that asks to be filled. It is not the intellect alone that seeks conviction, but the whole nature of the man. A common-sense attitude towards life asks reinforcement from a will that lacks courage and hope to act, and a purpose that gives power to action.

The Search for Mastery

What shall we say to these things? If this analysis of the symptoms we find expressed about us is correct, how shall we find the mastery over the present that we are seeking? How shall we discover the confidence about the future that will lift us above our absorption in ourselves and our present attitudes about life? Are we able to overcome the inertia that poisons life and sends our thoughts whirling in a vicious, fruitless circle?

There is a direct and simple answer to the indifference and world weariness of young and intelligent men and women; there is a straight answer to the Bystander who wants a hope for the present and an outlook for the future. It will be found when he faces frankly the real nature of his problem; when he strips away the subterfuges and attempted escapes from life; when he sees clearly that his inertia and lack of hopefulness spring from the loss of God, from whom comes

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the only supreme evaluation of the individual in the present and the only persistent and enduring confidence for the future.

At the heart of the message of Jesus Christ there stand two inevitably linked facts: that human personality is of unique and significant value, and, because in the eyes of God it is so, that personality shall not die. We are seeing the pitiable spectacle of men and women with lives unfixed as flotsam because of their unwillingness to accept that truth. It is the picture of a multitude echoing the words of Francis Thompson:

> I fled Him, down the nights and down the days;
> I fled Him, down the arches of the years;
> I fled Him, down the labyrinthine ways
> Of my own mind; and in the mist of tears
> I hid from Him, and under running laughter.

Short-Lived Zest

After all, we are not satisfied with what we find in our temporary escapades. The modern condition, so clearly emphasized by all that is written and said about it, shows all too clearly that the zest is short-lived; that the balanced soul seeks more pervasive and expanding channels of action. Our casual adventures in the fashion of today become disquieting memories in moments of earnest thinking on the possibilities of the present and the future. The Bystander reaches out tentative fingers, but from purposive action and valuable contribution he finds himself effectually stopped.

We are slowly re-discovering that apart from God personality has little meaning; that, without a pervading sense of the meaning he gives to life, personality may be a stunted, exploited and futile thing. We have believed that, through the amazing capacity of natural resource and human ingenuity, men might grow to be gods; and have so far lost humility that we forget that reversion is always possible. Having created a capacity in the human soul to live life to the full, we discover ruefully that life is meaningless and vain.

What Is Reality?

All this is apart from God, and in consequence we must look again to the reality that has escaped us in our absorption with the ephemeral and changing aspects of life. The task of those who are puzzled is that of seeing life dignified and re-created through the eyes of Jesus Christ, who stands, as always, the revelation to man of the character of God. It is only through his eyes that we attain more than temporary importance. Unless the man who employs you has seen life dignified by the influence of Christ in the world, you are to him of transitory value, and the value is ordinarily expressed in terms of material production. In the eyes of the social service worker, unless he has seen life re-created through the eyes of Jesus Christ, we are individual cases to be worked over and rehabilitated, not because of an imperishable quality within us, but because we may become useful members of the group, and, for lack of a more penetrating motive, that, indeed, is better than none. To the mental healer, unless he is that rare type to whom personality has achieved sacredness because of the dignity of life given by Jesus Christ, we are again individual cases whose attitudes need rearranging if we are to be contented with our lot and fruitfully useful in society.

But we have learned in the few inspired moments of our lives that such attitudes are not enough; that they are incomplete. We are aware that Jesus brought to life a fine balance and clarity, and above all we see, beyond doubt, that he achieved a complete mastery over the circumstances of his own life.

Despite our dalliance, our inertia, our bewilderment, he stands as an example to what we seek to bring to our own personalities, a confidence about our present and a hopefulness about the future. If we were able to see ourselves as Jesus sees us, we would, like him, escape, to some extent, the compromises we make with contemporary attitudes; the inertia which keeps us from flinging ourselves into causes which demand our intellectual allegiance but not our moral courage. He is, of all examples, the one we so desire to follow if we but dared.

Can we not see that what Jesus possessed so utterly came from precisely what we have lost? Can we not understand that, without a constantly sought, ever-present sense of the reality and purpose of God, Jesus himself would have been a Bystander? His clarity and apprehension, his freedom from bitterness and self-pity, his complete ability to prove himself superior to the tools and environment of his age, his simplicity and genuineness—all these we are asking today in a variety of ways. And he held them out as a common gift to you and me, from a Father who is revealed to us in his own life. His courage in facing scorn and derision and pain, his thoughtlessness of self in his desire to communicate his intelligence to life, his control over evil within and around him—these human capacities we struggle to create in ourselves and within our world, were to him the direct products of a unique relationship which we can only dare to share because he bade us seek. Had we dared, or did we dare deeply enough, we would not be Bystanders.

Out of a soul much nearer to an understanding of the reality we seek to discover, these sentences came:

"I have a need beyond my yesterday, beyond today; I have a yearning for tomorrow. Thou hast provided for memory—thou hast suffered my heart to see the past glorified. Thou hast provided for the vision of today—thou hast sent the energy with the emergency and the refuge with the storm. But is there to be no provision for hope, O my Father? Thou hast a voice to greet my ear when I turn 'backward,' thou hast a voice to greet my ear when I turn 'round'; hast thou no voice to greet my ear when I look forward? When I knock at the door of memory I am answered; I can undo much that tarnished my yesterday. When I knock at the door of today I am answered; I can help to move the wheel that moves the world. Shall the door of my future be the only unopened door? Why, then, hast thou taught me to knock there?"

Even in that unanswered question there is but little uncertainty. It is this consciousness of God through Jesus Christ that gives the answer to the Bystander, throwing radiance into the present and dissipating the hopelessness of the future.

A False Alarm

By J. Raymond Henderson

For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Jeremiah 8:11.

THE cry of peace, like the cry of war, is an old cry. Men have cried peace, but rarely have the gates to the temple of Janus been closed. War, like a mighty colossus bestriding the world, has turned this cry back upon itself in mockery and ofttimes in idle ejaculation. It was so in Jeremiah's day, it is so in ours.

False prophets were deluding Judah. An unwarranted optimism prevailed in the land. Unwisdom was dictating foreign alliances as a way to peace. The people, from king to peasant, were caught up in a vortex of illusion and of false hope. Along came Jeremiah, the man from Anathoth with a consciousness of prophetic mission unparalleled among the prophets, feeling that before his conception God had ordained him a prophet, timid and sensitive; yet feeling that the word of God was like fire shut up in his bones, and he must speak. He is a prophet of doom.

The Cry of War

While the cry of peace was still being echoed, Jeremiah heard another cry, the cry of war. He looked to the north where the Scythians were preparing to sally forth upon Palestine. The snorting of their horses, the rumbling of their chariots, the clanging of their armour, constituted a reality which rendered foolish the cry of peace. Jeremiah knew that only remedial measures had been provoked in favor of peace. He knew that causes had been ignored. Thus he cried: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." Judah had anointed herself with a salve when what she needed was an operation to remove the cankerous growth of apostasy, idolatry and corruption. Peace would come, but only through a great price. Utter disregard for the prerequisites would not produce peace. A people who had "forsaken God, burned incense to other gods and worshiped the work of their hands," could have no peace by merely "crying" peace. They must cease seeking alliances with Egypt and Assyria. They must repent wholeheartedly.

> Break up your fallow ground
> And sow not among thorns;
> Circumcise yourselves to God,
> And take away the foreskins of your heart.

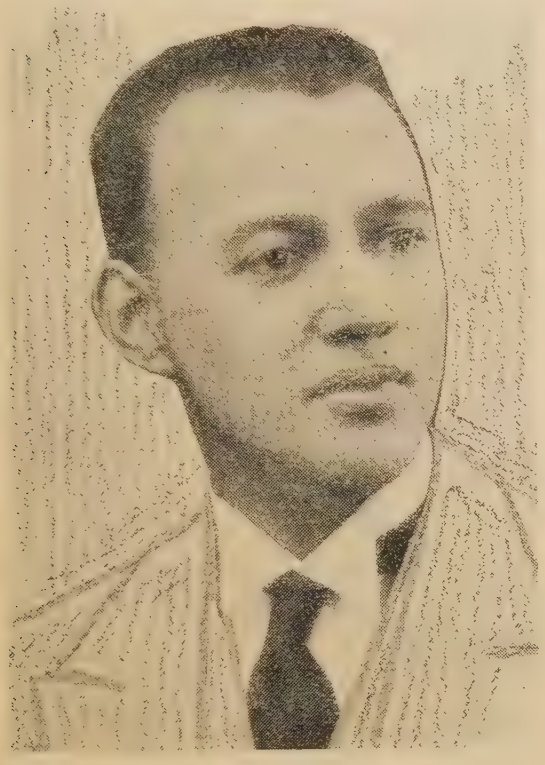
It is now twelve years since the close of the World war. And how our hopes heighten and our heart throbs quicken as we utter the time-worn cry, "Peace, peace." Thomas Curtis Clark in his poem, "Who Goes There," expresses the earnest hope of millions:

> Who goes there, in the night,
> Across the storm-swept plain?
> We are the ghosts of a valiant war—
> A million murdered men!
>
> Who goes there, at the dawn,
> Across the sun-swept plain?
> We are the hosts of those who swear:
> It shall not be again!

But the high resolution for the outlawry of war needs something more substantial than talk of peace for its accomplishment. The world has never been wanting in the "cry" of peace. What has been and now is extremely difficult is having the word become "flesh." At the outbreak of the war, in 1914, men were crying, "Peace, peace," but nations were arming to the teeth. Since the armistice in 1918 the cry has rung out constantly, but the world today is still far removed from an era of peace. Revolutions and counter revolutions are many. Russia, with her greatest

experiment in government, remains as a constant menace and threat to capitalistic governments. There is enough powder in the English-Indian situation to engulf the whole world in war. The peace of the world today is threatened because old enmities between nations persist, war psychology is still dominant and fear prevents an adventure of faith. Peace can be had. It need not remain an idle cry. The safety and security of mankind and a future guaranteed against war can come. But only at a great price.

Everything worth while costs. Peace is a jewel of great value. The sweetest song ever to rend the air



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was "Peace on earth, among men good will." The most precious legacy left us by our Lord was peace.

It is folly to cry peace in a world preparing for war. Strong men will ere long test their strength. We can not build big guns without being tempted to use them at some time. The war mind, together with the things which feed it, must go. Abandonment of an old psychology must precede the new day of peace. When war is imminent we employ every known device and artifice and then summon our inventive powers in building up a belligerent psychology. We educate for war, propagandize for war, sing war, use our theaters for four-minute war speeches, sanctify our barbarism through our religion and our "prophets" who turn "chaplains." If we are to have peace it does not seem the part of wisdom to employ the methods so effective in the building of the war mind.

We must cease glorifying war and bloodthirsty men whom the fortunes of war cause to be called heroes. We must teach our children that men of science and of humanitarian interests are the real heroes of history. We must pay less and less attention to so-called patriotic days and big parades and teach that our greatest patriotism lies in an internationalism built upon mutual good will and sympathetic understanding. I went to college in Richmond, Va., a city famed for its Monument avenue. Upon that avenue stand the heroes, so-called, of the Civil war. These are the gods that many people still worship. Were the money spent upon monuments to warriors alone used for educational purposes, we would have a citizenry with an average intelligence above the sixth grade, as is now the case.

Are "Enemies" Real?

Why do men fight? They fight their enemies, to be sure, but who are these enemies? Are they real? Are they the ones whom they are supposed to be? Are they creations of an imagination which forms them for selfish reasons? We shall cease to worry about war when men learn that few be the causes worthy of a fight, and fewer still worthy of death. Why do men fight? They fight to make the world "safe for democracy," to be sure, but democracy is like a ghost, much talked of but little seen. "What fools we mortals be." How easily are we duped. Misguided, we murder our brothers and our friends and those who have done us no wrong.

In the book "All Quiet on the Western Front," and in a short story included therein, the author explodes the idea of "Enemies." A striking story is told of how men from opposing trenches during the lull in fighting exchanged such courtesies as cigarettes and chocolates. When the mighty siren drowned all other noises upon the field of battle, announcing cessation of hostilities, men who a few hours before had been at each other's throats embraced each other. Either we must confess that they never were enemies and were sadly deluded, or that the siren was a magic transforming power. If we say aught about enemies let us tell the truth. Let us say that in war seldom is a righteous cause at stake. Let us say that wars are fought for profit, for new world markets, for raw materials for production. Let us point our fingers to those who make war, profit by it, as our real enemies. Until we tell ourselves this, and believing it, the cry of "Peace, peace" will still be heard only to be drowned out by that of war and of strife.

Abandoning Fear

Fear is the greatest curse of mankind. Fear ruled the world yesterday. Every nation carried a gun. Fear rules the world today. Every nation is loath to put down its guns. Progress is impossible where fear reigns. As long as man was afraid he skirted coasts, keeping land ever in view. When man put aside fear, he lost sight of coasts and caught sight of continents. Fear blocks adventure and makes man cling to what he sees and has and knows rather than take risks for what is unseen, unknown, unattained.

Complete success was denied the Limitation of Armament conference in London a few months ago principally because of fear. The Kellogg pact calling

for the outlawry of war was presented as a basis from which negotiations should proceed. France, afraid for her security, refused to negotiate upon such a basis. France may cry "Peace, peace," but there can be no peace so long as she disregards an instrument of peace such as the Kellogg pact. Neither France nor Italy are full co-signers to the Limitation of Armament agreement which, with the United States, Great Britain and Japan, lasts until 1936. Upon the very day when the leading spokesman of the latter nations were praising the London naval treaty, Mussolini said, "Hypocritical Europe talks about peace at Geneva and prepares for war nevertheless." Let no one be deceived, nations arm because they are afraid and suspicious of each other. And a disarmament of fear must precede the disarmament of naval fleets.

The Potency of Good Will

What we want is a new earth. What seems to stall us is the method of attainment. We want peace. But we have not been willing to pay the price. We need to go to history and mark her lessons and be wise. History teaches that war never settles anything. Decisive battles do not decide. Secret diplomacy has served its day. Old approaches have been tried and their futility proved. What the world awaits is the coming of a new faith in the power of good will, mutual trust and international cooperation as opposed to distrust and competition. There is something marvelous about science. When I think of the achievements of science I do not wonder that to some men it becomes a religion. But science has produced no machine capable of turning out one single ounce of good will. Personality alone can create good will. The need of our day is a statesmanship thoroughly dedicated to the peace system and not to the war system. A statesmanship unafraid and adventurous, willing to risk much for the sake of greater gain.

Premier MacDonald said in comment on the London navy treaty: "The way of the peace-maker, and not only of the transgressor, is hard." Pay the price and peace is ours. Refuse, and though the ancient cry "Peace, peace," may be heard, there will be no peace.

Finding an Authority

By Albert S. Hurley

In those days there was no king in Israel; every man did that which was right in his own eyes. Judges, 21:25.

THERE is a familiar witticism of a man who wrote a book on women. Later he revised his work, and on the front page of the new edition had this notice: "Wherever in this book you see the verb 'is,' put 'is not'; and wherever you see the verb 'is not,' put 'maybe,' 'perhaps,' or 'God knows.'"

Now this interesting subject of women does not constitute the beginning and end of modern confusion. We of this generation have reversed many judgments of our fathers. We say No where they said Yes. And where they said No, we confess our perplexity with a "maybe," "perhaps," or "God knows." The laymen leave the problems of faith to the doctors, and the doctors disagree among themselves. A page of sermon reports in the Monday newspaper bears striking evidence to the dissimiliarity of our views. When the experts dispute, the man on the street receives the impression that there is no certainty. He can find authority for almost any sort of belief, and support for practically any moral code he may favor.

Many people have come to feel like a student who came into my room last spring, a few weeks before my graduation from the seminary. "You know," he said, "I don't know where I am. This man says that the economic order is the cause of our troubles; another says that it is the backwash of the war. This teacher holds that God is a 'process of integration'; and that teacher says that 'man is the sole custodian of his ideals.' The authorities cancel, and the general result is zero." The student may have added that he felt like the small boy in Milne's poem:

> I think I am a muffin man. I haven't got a bell;
> I haven't got the muffin things that muffin people sell.
> Perhaps I am a postman. No, I think I am a tram.
> I'm feeling rather funny and I don't know what I am.
> *But*
> Round about,
> And round about,
> And round about I go.

In the Old Testament there is a verse summing up a period of history analogous in part to our own. The book of Judges closes with this statement: "In those days there was no king in Israel; every man did that which was right in his own eyes."

The Hebrew people had entered Canaan, but after the death of Joshua, fell on evil days. Each tribe warred against its neighbor; in time of common danger the Hebrews could not present a united front against the enemy. The period was one of transition; the children of Israel were passing from a nomadic life to a settled life of agriculture. Government and laws pertaining to property rights had not in the past been integral in their society. In the new land there was small certainty, and without certainty of law and civil rights a civilization is scarcely possible. Furthermore, many of the Hebrews had lost their zeal for Jehovah, and had adopted the local worship of Baal. The strongest man ruled; might was right. Anarchy was in the land, and anarchy saps the moral fiber. Manners were crude; customs were barbarous. The people were hard, cruel, superstitious. Every man did the thing right in his own eyes, and that meant that every man followed his impulses. Men behaved as they were inclined to, and not as they ought. Desire and not discipline was enthroned. In the words of a later prophet famine was in the land, "not a famine of bread, nor a thirst of water, but of hearing the words of the Lord." There was no king in Israel in the period of Judges; it was the experience of the Hebrews that anarchy followed the loss of authority.

An Age of Protest

Let us think about this age, seeing whether or not there is a king in Israel. Certainly one of the characteristic marks of our time is protest against control of any sort, the protest of child against parent, of youth against age, the revolt of citizens against laws restricting personal conduct, the revolt of private greed against social supervision in business, and the revolt of the so-called intellectuals and their worldly hangers-on against an austere religion. The loss of authority lies not in any one sphere of human concern, but is pervasive throughout our business and politics, our ethics and religion.

In his often quoted articles in the New Republic, Professor John Dewey wrote: "The significant thing is that the loyalties which once held individuals, which gave them support, direction, and unity of outlook on life, have well nigh disappeared. In consequence, individuals are bewildered and confused. It would be difficult to find in history an epoch so lacking in solid and assured objects of belief as ours. Stability of individuality is dependent upon stable objects of belief to which allegiance firmly attaches itself." Unrest, impatience, and hurry naturally accompany a situation in which faith in a cause has disappeared. Loyalties become hollow and are openly repudiated, since there is nothing to which one can be loyal. Men and women lose their anchorage and drift aimlessly, "for human nature is self-possessed only as it has objects to which it can give itself."

Briefly may we illustrate the loss of authority by reference to several phases of American life. Look, first, to law. There we observe a social insubordination which threatens the security of democracy. James Truslow Adams sees America traveling a road toward a sinister figure on horseback—the dictator, the strong man who seizes control when authority breaks down. Speaking in New York in May, 1929, President Hoover stated that lawlessness had resulted from "the subsidence of our moral foundations." And that subsidence, we may add, is inevitable when people lose from their homes and from their hearts a king in Israel.

The Dogma of Business

Again, consider American business. If private profit dictates, the social consequences of business are certain to be ruinous. The planlessness of our cities, the waste of resources, the private operation of public utilities for private gain, all result from what Stuart Chase terms "the dogma of business first." And the "dogma of business first" revolts against a king in Israel. A few thousand men get their feet in the trough, while two-thirds of all American families have an income below the standard of decency as set by the department of labor. Social consequence must surely determine methods of business, or else the human wreckage will grow steadily more appalling. The economic order affects too vitally the life of our people to permit "the dogma of business" first to occupy the throne.

Consider contemporary literature. From the majority of our novels one would gather that life is "a dark

A Pastoral Prayer

By Edward Scribner Ames

O GOD, indwelling Spirit of Love and Light, who art not far from any one of us, we turn to Thee for guidance and for strength. Purify our hearts to behold Thee, and quicken our minds to know Thee. From of old Thou hast walked with the humble, and the proud have not escaped Thee. Thou hast made mortal men Thy messengers, and the voices of Thy prophets still speak to us. Age after age, Thou sendest witnesses of truth, of mercy, and of justice. Unresting as the sea, refreshing as the wind of heaven, Thou dost stir and cleanse us. Out of the depths call us evermore; awaken us to a new day; direct us into opening paths of adventure and revealing light; may we go forward without fear in response to Thy voice.

We pray for the men who become Thy ministers. They are co-workers with Thee. They undertake great and delicate tasks. Through gates of joy and sorrow, amidst ways of doubt and groping faith, they enter the holy places of the human heart. Help them to know the power of silent ministries of sympathy and understanding love. Enable them to symbolize more than they can utter, and to point aspiring souls to vaster realities than are framed in thought. Save them from illusions of the moment to discern things which endure. Free them from shackles of prejudice and vanity to find new beauty and meaning in the natural duties and the daily walks of life. May they see the evils which exist, but also the patience, wisdom, toil and devotion which are signs of Thy presence.

Thou hast not left Thyself without witnesses in any class, or land, or nation. Give us vision to see Thee in all the tender and sublime experiences of life: in mothers and their children, in laborers in the dust and heat, in youth courageously facing confusions in changing times, in scientists seeking knowledge, in artists finding and making beauty. These also are Thy servants with whom the ministers of Thy word are kinsmen and companions in the manifold tasks of Thy living kingdom among men. Teach all who endeavor to serve Thee to set their hopes upon rewards finer than silver and gold, upon treasures ever new and incorruptible. So may Thy Church fulfill in growing measure the Master's will and word. In His Name, Amen.

journey," "a strange interlude," or a pilgrimage of weariness and desolation, without meaning, but with stupidity, ugliness, cruelty, and lust. At that, perhaps we get the literature we deserve. We are told that in their younger days, Ernest Hemingway and Sherwood Anderson—to choose two writers of excellent prose—had fresh idealism and a religious faith. But the temper of the day has robbed them "of a religious faith, a general philosophy, and a principle of unity." Recently the Nobel prize was awarded to an American for the first time. And to whom was it given? It was given to Sinclair Lewis, who in all his books on American life has never found place for a single character of spiritual grace and beauty.

Think of our contemporary ethics. One suspects that we are still living on the stored-up resources of other generations. Many persons have adopted the creed of the new freedom, but are not prepared to practice the license they condone in others. They are restrained by standards taught by another generation. But when the influence of the past has dimmed, and when persons live by the ethical code evolved from absence of belief, they will find themselves magnificently unprepared to achieve balance and unity of life.

Consider religion. The decline of the church, it has been said, is not nearly so serious as the decline of religion as a controlling power in the actions and thoughts of men. It is not so much that the multitude is opposed to religion as indifferent to it. One gathered from the labor leaders who collaborated with Professor Jerome Davis in his symposium on labor and religion that with the majority of them religion did not count. Professor Montague, in "Belief Unbound," stated that religion would perish, even if true, if it were thought irrelevant. The modern individual lacks a standard of worth, but he is not looking, as did his father, for such a standard in religion.

The Need of Certainty

Having indicated the lack of a king in Israel in various aspects of our national scene, we turn to state the necessity of certainty for effective living. Professor Dewey opened his Gifford lectures with this sentence: "Man who lives in a world of hazards is compelled to seek for security." Security comes from the authority of a cause that has directive power. Where there is a lack of authority in government, there is social insubordination. Where there is no authority in ethics and religion, there are uncertainty and confusion. Thirty years ago Professor Royce of Harvard said, essentially, that man, in order to be man, had to accept the authority of a cause. Loyalty to that cause produces a healthy minded person.

Royce made clear his meaning by a striking historical incident. In the controversy between the king and the house of commons, in 1641, the king appeared suddenly in the house and demanded the release of several members into his custody. He commanded the speaker to point out these men to his soldiers. Whereupon the speaker fell to his knees and answered, "Your majesty, I am the speaker of this house, and being such, I have neither eyes to see nor tongue to speak, except as this house shall command." When we enthrone a king of Israel in our lives with such authority, we shall discover in religion the most effective therapeutic agency. A king in Israel is a psychological necessity for health in human nature.

Where will man discover an authority that makes

Albert S. Hurley

possible the best inner life? What cause will be our king in Israel? Obviously, this generation will not accept the authority of force. A few months ago a graduate student in Yale told me that some years ago in his church in the far west, sixteen young men had been expelled from membership because they had worn neckties. Most of us supposed that a necktie made a contribution to a man's appearance; we were ignorant of any sin involved. Religion has often been as arbitrary in its exercise of authority; it has cracked the whip and has forced men to fall into line. In the Roman church, when mother church speaks, the believer must obey. This church commands all parents of Catholic faith to send their children to parochial schools. It claims and exercises an authority of force. And all too often, in the Protestant fold, the Bible has been wielded as an external authority. Most modern individuals are emancipated from fear, both of church and Bible. Authority now must not be external, but internal and persuasive. Jesus himself repudiated the infallibility of the Jewish law and the Jewish scripture. "It hath been said of old time, . . . but I say unto you." When nullifying the ancient law, he spoke with complete assurance and confidence. He denied the authority of force, but he denied it in the name of a new authority.

Truth as Authority

Ultimate authority does not lie in any document or book, however sacred, or in any ecclesiastical system. It lies in reality. Truth is the final authority. Truth is the king in Israel, truth not as an abstract concept, but truth as made known to us through human experience, through reasoning, truth as revealed in great personalities. Truth is the authority in science. We believe that certain chemical laws are true, not because we read them in a textbook, but because we are persuaded that in a laboratory experiment their truth will be proved. In medicine the doctor with the authority is the doctor who knows the truth. Among surgeons opinions do not prevail; the truth prevails. In business the authority is not the salesman with a big cigar and a hearty laugh, but in so far as an authority exists, he is the expert with a grasp of business principles and economic law. Any man, book, or institution is authoritative only in a secondary sense. Final authority is in reality, which, of course, may be represented and made concrete in a human being, or a Bible, or a church.

Religion deals with the spiritual world, and the spiritual world is *there*. Through centuries of reasoning and experience and intuition men have discovered religious truths, just as they have discovered truths of physical science by virtually the same method. Those religious truths constitute the supreme authority. They are made known to us through the Bible, in whose pages we read of a progressive revelation of God. Through the centuries of Old Testament history a gifted people from their bitter experience developed their conception of God. Finally the movement of the Jewish religion flowered out in the personality of Jesus of Nazareth. And Jesus taught "as one having authority."

His authority was the inward persuasion of the truth. His words are not true because he said them; he said them because they were true. Jesus invented no truth; he perceived truth already existent. "The authority of Jesus," said Father Tyrrell, "is the authority that truth exercises over the mind and goodness over the conscience, and love over the heart and affections; the authority of perfect manhood over imperfect manhood, of complete personality over incomplete personality." And Strachan goes on to say that Jesus has "an authority like the authority of light falling on my eye, but not making it impossible for me to see wrongly; of duty falling on the conscience, but not preventing my taking a wrong turning; of beauty falling on the imagination, yet not making me an artist or a poet."

Emancipation Through Jesus

The sovereignty of Jesus was not external; it came from his teaching and his person. He broke down conflicts, rendered men free, and answered their profoundest human needs. Men recognized Jesus' objective authority because they had experienced subjective emancipation through him. Mankind, therefore, has been unwilling to let Jesus go. He never wrote a line, but his words have become imperishable. He claimed no seat of honor for himself, yet Peter called him Christ and Lord. In the spirit of Jesus men found and still find no incompleteness and no uncertainty, but finality and assurance.

It behooves us, then, to accept the authority of the truth. We must acknowledge the validity of the laws of physical health, or else we shall wreck our bodies. We must pay heed to reality in practical living; otherwise we might leap from the roof of a skyscraper in the vain hope of suspending gravitation for a few minutes. Religion, too, is a valid representation of the truth. It has something to tell us of the universe in which we live. And much of the drift and wastage of life around us has resulted from the failure of the modern individual to commit himself to religion's interpretation of reality. The authority of truth in religion can no more be outmoded than the authority of truth in chemistry. To follow impulse in religion is as disastrous as to follow impulse in the laboratory. For the claim of religion, as of science, is the claim of truth.

Life without authority is hell, since hell is most adequately expressed in terms of anarchy and chaos. Flat failure awaits a civilization and an individual alike where there is no allegiance to a king in Israel. For without a king in Israel, life loses its balance and direction. Here, then, is the authority that gives certainty and assurance—"the authority of the truth itself, compelling and subduing."

Between Two Generations

By Theodore Cuyler Speers

Prove all things; hold fast that which is good. 1 *Thessalonians* 5:21.

IX years after her mother's death, Beatrice Webb, English social writer, wrote in her diary: "These latter days I constantly think of mother; sometimes the feeling of her presence is so strong that I am tempted into a kind of communion with her. We knew each other so little in her lifetime. Strangely enough I love her better now, I feel that she at last knows me." That is a frank confession of the chasm that many times exists between the two generations. How often one hears young people complain that they are not understood! How frequently one hears from older people the despairing cry, "I give up. I don't know where these young people are coming out."

Assuredly it is unfortunate to allow this gap to exist throughout life and like Beatrice Webb to find that only death has bridged it. Certainly it is worth while to bend every effort to cover the breach between generations here and now, for so much of the fun and happiness and richness of life is found by those who

succeed in this venture. Undoubtedly the gap has existed always, nevertheless it is particularly noticeable in this age. The blame is not to be laid to either one of the two offending groups, but both must share the responsibility for this unintended blunder.

Seamen know that there is always trouble where strong tides meet. Boats are often wrecked at the juncture of the two. The generations are torn apart by the conflict of two strong currents. There is the tide of the past which pushes from behind with the accumulated ideas of other years. It is strong with the influence of what our fathers and grandfathers thought and did. But there is another tide that comes at us from the future and meets us in the present. It moves with the power of new discoveries and new knowledge. These two forceful currents meet in the midst of many a family's life. The dreamed of placid calm of the home vanishes and many a stormy scene results.

Cooperation the Need

The two generations get their hands on the tiller at the same time. One says, "let us pull the rudder so that the ship of life will ride under the influences of the future," the other strives to whirl the tiller in the opposite direction so that life will move under the influences of the past. Cooperation on the part of both generations is needed desperately if the life of many a home is not to founder in unhappiness, bitterness and misunderstanding. There is a sentence in one of Paul's letters to the church at Thessalonica which hints both at the cause of this difficulty and at a possible solution. It is this: "Prove all things, hold fast to that which is good." There is immense strength for family life in the endeavor to make intelligent application of that principle.

Olive Schriner has one of her characters speak for the younger generation, and say: "It is not . . . just the absence of this passionate desire to penetrate into the nature of all things and know them exactly as they are, which . . . makes us feel so infinitely . . . removed from . . . the very parents who bore us or begot us, persons who, living in the present yet belong to the past." But that is a statement of only half the problem. In the interests of the whole truth this too must be said. The younger generation, living in the present, feel that they belong to the future and fail just as much as the older generation "to penetrate into the nature of all things and to know them exactly as they are."

The source of the friction between the two generations lies in a mutual unwillingness to test and to keep testing the old and the new for their usefulness to life. Paul's principle needs to be thundered in the ears of both generations. "Prove all things, hold fast to that which is good."

There are many ways in which you can characterize the difference between the two generations. One is this: the older generation is good at "holding fast"; the younger generation is good at "letting go." The tragedy of it is that we do not see that both of these are natural tendencies of maturity and youth which are needed in the present.

I

There are some people who are good at holding fast, and the older generation are usually to be found in this group. Let no one belittle the vast contribution they make by holding to the ideas of other years.

"It has required three centuries of scientific thought," writes James Harvey Robinson, in his "Mind in the Making," "to enable a modern chemist or physicist to center his attention on electrons and their relation to the mysterious nucleus of the atom or to permit an embryologist to study the early stirrings of the fertilized egg." The potent telescope atop Mt. Wilson, which is able to sweep the heavens and reveal a thousand million stars is made possible by the accumulated knowledge gathered together since Galileo made his first primitive glass. The inventions of today and tomorrow are the result of the refining of the discoveries and knowledge of yesteryear. Einstein makes progress because other generations have held fast to the discoveries of Sir Isaac Newton and handed them down to him. The latest Baldwin locomotive which pulls the Twentieth Century Limited from New York to Chicago in nineteen hours is doing so because somebody held fast to Watts' simple experiment with steam.

What is true of science is true of education, of law, of medicine and of every kind of human knowledge. Every achievement is possible because somebody knew how to hold on to the insights of other days. The laws of health, the peace of the country, the successful curriculums of our schools, the prosperity of our business, our ideas of right and wrong are here because somebody held fast. The older generation has a great contribution to make to the life of the present and the future because of its natural tendency to hold fast.

Good from the Past

They tell us that the Eskimos emigrated from Europe centuries ago. Some tremendous cataclysm cut them off; ever since they have been eking out a mean existence in smelly, smoky hovels with oily blubber for food. Some unknown influence broke their grip on the past and the art, the literature and the music which were once their natural heritage, were lost to them. That is what happens when some dire disaster prevents them holding fast and forces them to release their entire grip on the past. You members of the younger generation, never belittle the tenacity of your elders in clinging to the findings of other years. We would be primitives and paupers if it were not second nature for them to do so.

You members of the older generation, look well at the nature of that to which you hold. Beware lest you load up the lives of your children and your children's children with outgrown and useless ideas. Take care lest you find, in your tenacious grip, fossilic notions which though embedded in the life of this present century are nevertheless extinct. There is no virtue in holding fast to a principle or a practice simply because it is old. Discrimination is needed; it must be useful —"hold fast not to that which *was* good but to that which *is* good."

II.

Paul's statement suggests by implication that there are some people who are good at letting go. There certainly are such people today and many members of the younger generation are to be numbered among them.

Once again, let no one sneer at the vast contribution which those who yearn to pry us loose from the worn out notions of other years, have to make to the life of

Theodore Cuyler Speers

every age. There are practices and preachments without number which have no place in the present and which will have less place in the life of the future. Doubtless we would hold fast to these hangovers from an old civilization, if it were not for the aggressive influence of the young in thought and years who are everlastingly at us to let go.

Improving Upon the Past

It is part of the priceless heritage of youth to believe that it can improve upon the life of earlier generations. After a long experience with young men, Dean Briggs of Harvard said: "So long as the human race breeds spirited youth, so long will youth agitate reform. Much of the agitation passes off in time, after producing no little trouble among teachers, families and friends. No boy or girl of spirit grows up without threatening to wear the life out of older people, who do not care to be disturbed. Nature is as prodigal of agitation as she is of fishes' eggs and scarcely a larger percentage reaches maturity and gives sustenance to mankind; but in that small per cent lies progress, or it may be salvation." Thank God for this characteristic of the young, the desire to let go! If ever we lose our grip upon the practice of war as a means of settling international disputes, upon the obstacles which block the progress of women, upon the discrimination now made against those races, the pigments of whose skins do not happen to be white, it will be because youthful minds cannot see the value of these ancient prejudices to which we have held fast. You will say that it is easy for young people to let go of this and that because they have not been bound to these viewpoints through the struggle of the years, as the older generation has. Grant it; nature makes easy what is necessary!

You members of the older generation, have respect for these young people; they have a contribution to make to the life of this generation which they must make now, if it is ever to be made. Increasing age is a magnet of increasing power drawing toward conservatism.

Reasonless Revolt

You members of the younger generation, have a care how you strive to make men lose their grip on the past. You have it in you to enrich or impoverish life, by the way you choose what must be let go. There is no virtue in simply letting go of a practice or an idea simply because it bears the mark of age. The trail of history is strewn with the records of people who let go of ideas and customs simply because they were old.

When the common people of France rose up to throw off the yoke of slavery and suppression which the Bourbon monarchy had held upon their shoulders, they did not discriminate. They let go of every idea, every custom, every principle of government simply because it was old and belonged to the ancient Bourbon dictators. Did they find peace and prosperity by doing so? They did not! By their letting go they ushered in an era of confusion which they themselves termed, "The Reign of Terror." Danton, one of their revolutionary leaders, who urged them to banish everything connected with the old government, suddenly found himself in prison facing the guillotine at the hands of his own people. So discouraged was he with the effects of letting go the past that looking out of his prison window a few days before he died, he was heard to say, "One had better be a poor fisherman than meddle with the affairs of government."

A present illustration of the disastrous results which follow a failure to discriminate between that which shall be held fast to and that which shall be let go, is the present state of the soviet government of Russia. The administration has tried to force the people to relinquish their grip upon religion. Why? Is it because they have proved it useless? No! It is because it belonged to the old regime and without discrimination they have determined to throw overboard everything connected with the imperious government of the czars.

We are not a little like the small child whose hands are full of old toys. When someone offers him a new one, he drops the old ones without giving a thought to its value. His grasp is governed by the amazing as-

sumption, utterly incapable of proof, that what is new must be better than what is old.

There are things without number of which we need to let go. You members of the younger generation, see that you intelligently direct your releasing influence against those things which have shown themselves not to be good.

III

You see, it all comes down to the fact that the characteristic contributions of both generations are necessary. The good life or civilization depends upon our ability to "hold fast" and upon our ability to "let go." There is no progress without the practice of both. And that, says someone, is just where the trouble always arises. These conflicting characteristics of the two generations split them wide apart and create a yawning chasm between them. But is there not something that can make the two work harmoniously instead of with hostility? To change the figure, is there not some bridge that can span the chasm between the two generations so that there may be a helpful commerce in ideas which will make for the happiness and prosperity of both? I think there is.

I believe the secret lies in the first three words of Paul's advice, "prove all things." Be willing, not once but again and again, to penetrate into the nature of things old and new. Strive to test them by the standard of their usefulness for the present years.

Some of us like to characterize this age as a scientific age. It is not a scientific age but an age of science, and there is no small difference between the two. It is an age in which science is performing vast achievements by means of a method which is not yet accepted in other fields of human endeavor. The essence of the scientific method is the perpetual curious questioning of all things in all men. That spirit reigns in the conduct of the laboratory but not in the conduct of labor; that spirit rules among research men but not among the regents of state and home and church and school.

H. G. Wells remarks that, "when the intellectual history of this time comes to be written . . . nothing will stand out more strikingly than the gulf in quality between the superb and richly fruitful scientific investigations that are going on, and the general thought of other sections of the community."

Neither the younger nor the older generation has yet been willing to practice as a continuous method the policy of proving all things. It is not easy for older people because the spirit of adventure ebbs with age and is displaced by a yearning for certainty. Also, older people, having once proved their principles to their own satisfaction, do not care to submit them to the test of usefulness all over again. Yet sound wisdom demands no less a struggle. New elements are entering constantly into the situation with the result that some principles which once were effective are now ineffective and others which once were useless now appear as useful.

Youth Is in a Hurry

Contrary to the general opinion it is just as much of a task for young people to prove all things. To penetrate into the nature of any principle or practice requires time and persistence of thought. The younger generation is proverbially in a hurry. It is not good at prolonged concentration which does not produce immediate results. Because of its agility it delights to jump at conclusions rather than to walk the slow paths of reasoning.

Prove all things! That sounds good; it is good; it will do good, but it lays heavy demands upon young and old alike and it requires a persistent loyalty from youth to age if it is to reveal its power.

When in 1845 Florence Nightingale, child of cultured, refined, wealthy parents, told her parents that she wished to take up the career of nursing the sick in hospitals they held up their hands in horror. Nursing was not then the noble and respected profession it is today. The head of a London hospital at that time reported that "in the course of her large experience she had never known a nurse who was not drunken and that there was immoral conduct practiced in the very wards." Mr. Nightingale inquired and received most unsatisfactory accounts. "All drunkards without exception," they said of the nurses. Of course they refused their daughter's request. They were holding fast to the old idea that nursing and immorality had to be one and the same thing. Florence kept on insisting that they let go of that idea, true in some specific instances, and grasp instead the vision of nursing which she had caught from one Theodore Fliedner, a German minister. Fliedner was even then beginning to train women of high character for ministry to the neglected sick. Florence and her family were miles apart in their viewpoint. Mrs. Nightingale said, "We are ducks and we have hatched a wild swan." Florence said, "It was as if I had wanted to be a kitchen maid." She might have run off and fulfilled her ambition anyhow. They might have refused to talk with her further about it. But for eight years Florence kept insisting and her family kept discussing the question with her. At the end of that time, not without some fear and temerity, her parents relinquished their long cherished belief that a woman could not be respectable and be a nurse. With Florence they stood ready to venture the new profession and to prove it in experience. Suppose they had insisted upon holding fast to the ancient viewpoint. Suppose she had let go regardless of their experience. Suppose that together they had not proved all things. Well, nursing would not be the honored and respected profession it is today.

Can a Standard Be Found?

When we have said all this, it must be evident that if the generations are to prove all things, there must be some mutually accepted standard. Otherwise the testing policy is fruitless; for each generation simply proves things to its own satisfaction and to the dissatisfaction of the other.

Two years ago Admiral Byrd started out on an entirely new venture. He was going to fly over the South Pole. It had never been done before. It was an unmarked trail. He is home now and we know

that he succeeded. There was one article in his equipment without which success would never have been possible; that was a compass. To be sure, it was a new instrument but it was based on a principle that dates back to the time of Henry the Second of England, when sailors, caught in a fog or darkness, were wont to touch a needle to a bit of magnetic iron. The needle would then whirl around in a circle and come to a rest pointing north. For centuries men have held fast to the principle of the magnetic compass. Over and over again it has been put to the test and has proved its usefulness. With each new application to a fresh situation the compass has shown itself able to bring men out where they wanted to go.

Nearly two thousand years ago a small group of people, perplexed and confused, began to follow one who said, "I am the way, the truth and the life." So far as they were concerned he proved the correctness of his bold assertion; they followed him. They came out where they wanted to go. As one of their number said, "In him was life and the life was the light of men." Another exclaimed, "through him we are more than conquerors."

Down through the centuries men have taken the life of that radiant Galilean as their guide. Always those who followed persistently came out where they most wanted to go. Small wonder that all ages have held fast to the story of his life and have passed it on from one generation to another. Fresh expeditions into unmarked areas of experience are made in each generation by those who trust in his leadership. He has proved himself able to carry them toward the successful achievement of their desires, and their efforts. The church of Christ declares to all generations young and old that if they would penetrate into the real nature of all things to find the way, the truth, the life they will keep on proving all things by him.

There came a man whence none could tell
Bearing a touchstone in his hand;
And tested all things in the land,
By its unerring spell.

And lo, what sudden changes smote
The fair to foul, the foul to fair!
Purple nor ermine did he spare
Nor scorn the dusty coat.

Of heirloom jewels prized so much
Many were changed to chips and clods,
And even statues of the gods
Crumbled beneath its touch.

Then angrily the people cried,
The loss outweighs the profit far,
Our goods suffice us as they are,
We will not have them tried.

But though they slew him with a sword
And in a fire his touchstone burned,
Its doings could not be o'erturned,
Its undoings restored.

It is a verifiable experience. "Jesus Christ is the same yesterday, today and forever." So let us prove all things by him that we may find ourselves able to "let go" of that which is inferior while we "hold fast" to that which is good.

Does Jesus Have Authority?

By Harry T. Morris

When Jesus had ended these sayings the people were astonished at his doctrine; for he taught them as one having authority and not as the scribes. Matthew 7:28, 29.

SOME wag has said that the sorest sin of Protestantism is its insistence upon protesting. Protestantism had its inception through distrust of authority. Since that time its constituency has exercised the prerogatives of freed-men, making for themselves a religious body for every locality and temperament, now resulting in the more than two hundred brands of Protestantism. Our fear of authority has brought us to the point in present times when "every man does what is right in his own eyes." We have worshiped when we pleased and where we pleased, or worshiped not at all. We have contributed to the cause of religion as we pleased or when the preacher pleased us. Who has not heard this declaration, "This is a free country, I'll do as I please"? We are a great body of religious free-men gone to seed on protesting against authority.

The time has come in the historic process of Christianity when a central authority must be recognized by all Christian people everywhere. It cannot be a twaddling authority of ecclesiasticism. It could never again be the militaristic authority of the crusade era. This authority can be vested only in the one central unifying personality that has moved through all the varying ages of Christendom—Jesus of Nazareth. In Jesus must men find the kind of authority which his own disciples recognized when the gospel narrator declared that "he spoke as one having authority." Indeed, this is not only a need, it is an imperative demand upon us. No social community has ever been able to continue long without some central authority. A single look at conditions during the French revolution is sufficient for convincing any man that central authority is imperative. Disregard for central authority can but end in chaos. There can be no progress without some unifying person or principle in the community.

Authority, Rather Than a Dictator

The reaction of the average Protestant to this kind of doctrine is invariably marked by fear. The idea of religious dictatorship is a nightmare to the Protestant mind. Yet we insist that the need of the hour is a religious dictator in whom people may recognize authority without misgivings. It may be placed in one man only—Jesus of Nazareth. In him all mankind may place absolute confidence, for the authority which he exercises is at the same time absolute and human-centered. But lest some critic be fearful of the outcome of such authority, it may be best to discover what kind of authority Jesus exercised.

In the days of Jesus, as there has been in every age, there were two types of authority. One was the force of arms based upon the strength of brute force, with Caesar as the representative. The other authority was that exercised by the priestly orders of religion, with Caiaphas as the representative. As for the first, Jesus certainly never had any military powers to exercise. The wildest stretches of imagination cannot put him into a uniform. He could not have held even the most modest civil office. Had elective offices been the vogue in his day, Jesus could not have been elected to the constabulary of his own village. Neither is there any indication of his desire to coerce anybody for any purpose, not even for righteousness. There is no reason to fear this man because of the authority of force. And as for the second type of authority, Jesus simply did not belong. Indeed, Jesus found that one of his chief difficulties was that he did not belong to the religious orders of his day. John writes that "The Jews marveled, saying, How knoweth this man letters, having never learned?" He was not a graduate of the orthodox rabbinical schools; how could he know and what right had he to be called "rabbi"? He did not belong to regular accepted standardized religious agents of his time. It was preposterous to the regulars to have seen a flock of people countenancing anything this crazy Nazarene had to say. He was only a carpenter's son from Nazareth, said they, and what good thing could come from Nazareth? Nobody fearful of the authority of an ecclesiastical system need question Jesus on that score. Jesus neither had nor wished civil, military or priestly authority.

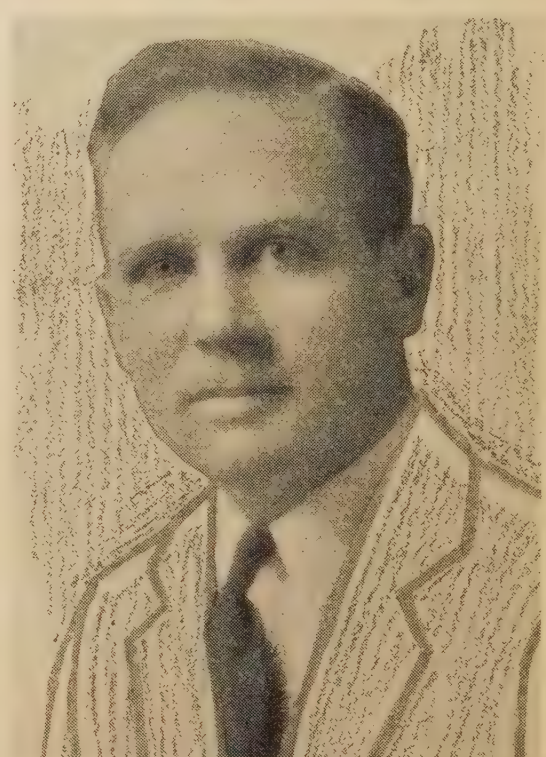
The Authority of Jesus

What sort of authority was it that Jesus exercised upon his hearers? To him belonged and still belongs the authority of truth about life, a truth which he had pounded out on the anvil of experience. His power did not rest upon any position which he occupied. It rested upon life itself. And the recognition of his authority by his hearers was wholly free and immediate upon their part. Those who heard him, did so gladly. The only reason for the gospel narrator writing out the words of our text was that here was a new type of authority which did not belong to either Caesar or the Scribes. It must have been that the authority which he exercised was something like this: when he had finished one of his beautifully illustrated truths like those in the Sermon on the Mount, his hearers' response, spoken or unspoken, was: "Why, of course that's so; why hadn't I thought of saying it like that before?"

> With eyes that dimmed and softened at all the things he saw
> And in his pillared singing I read the marching law.

That kind of authority is absolute. It is scientific. Who can deny that truth about living found in the laboratory of life is less scientific than a law discovered in a chemical or biological laboratory? Man will never know all there is to know. He cannot wait for the final word of the experimentalist. He must live today, using the best that human experience can furnish him. The sum of human wisdom and truth fell from the lips of a carpenter of Nazareth. The truths he spoke bore the weight of authority not because of his own position but because his hearers knew that what he said was true to their own experience. Even now there is a disciple of this carpenter's in Japan, who is exercising a power above emperors and brigadier-generals, all because his countrymen know that what he says is true to life at its best. This man Kagawa is receiving his authority from the man of authority, Jesus of Nazareth.

Acceptance of this type of Christian authority will abolish two major obstructions to Christian progress.



Harry T. Morris

It will ameliorate the theological differences about the person of the Master. If all men agreed that Jesus spoke absolute truth about life, it would follow that he spoke divine wisdom. All religions begin and end with a deity. In this deity, his followers find ultimates and absolutes. There may be some who would accept Jesus as an authority on life without further speculation as to how he had this authority. But the religionist is not satisfied with that. Christian peoples have their deity in God the Father. In him is truth and life. So that Jesus, speaking truth, could have received it from no other source save God. The *manner* in which Jesus came into possession of this truth becomes a matter for historically minded technicians, and may never be finally settled. Some may say that Jesus was born with a supernatural truth. Others may insist that he learned it from the prophets of his people. Still others may believe that he was one of the geniuses that the human family produces. The manner of his coming into possession of this authoritative truth may

never be fully discovered. But the result we know. And this pragmatic age is asking for results. We hold the final result above the method. It is enough for all followers of Jesus to agree that "he spake as one having authority" because we know that what he said is true.

Keeping Faith in Man

The second barrier to Christian progress at this moment is the loss of faith in man. There is little fear concerning the loss of faith in God. Modern science and philosophy are furnishing us with a new apologetic. Men everywhere believe in some sort of God. But we are in perilous danger of loss of faith in man. Friends betray us. Rulers bespoil us. Traders cheat us. We sometimes feel that we might be justified in renouncing all faith in mankind. But doesn't it bolster our faith to learn that the common people who heard Jesus gave free and immediate response to simple truth and goodness? Jesus' authority depended wholly upon the voluntary acceptance of his message. He had faith enough in men to believe that when they saw the light they would follow it. And even though his followers in all the ages of Christian history may have followed the light falteringly, nevertheless they have followed willingly. True disciples have not been lovers of the Master because they were forced to love him. They have loved and served him wholly because they have found in him the truth about life which they were ready and anxious to believe. Jesus not only believed in God—he also believed in man; and the very fact that even a few found a new authority in him, justified this latter faith.

Behold him now where he comes!
  Not the Christ of our subtle creeds,
But the lord of our hearts, of our homes,
  Of our hopes, our prayers, our needs;
The brother of want and blame,
  The lover of women and men,
With a love that puts to shame
  All passions of mortal ken.

In this age of "believe it or not," an age asking for proof of everything under the sun, testing, trying, experimenting, let the truths of this Nazarene be put to test! If men do not immediately recognize the truth of this authority concerning life, let them try it out in life. If we wish to be wholly scientific, as we loudly shout we are, put Jesus into the midst of life and then observe the truth or falsity of what he has to say. In him shall we find the only absolutism which allows liberty. He does not demand obedience. He does not ask for obeisance. He does not seem greatly concerned with the manner of acceptance, the modes of belief. Jesus knew that, when men anywhere and everywhere should examine and put to work his principles of life, they would immediately know that in him was truth and life.

Civilizations will come and go as others have come and gone. Thousands of years hence, archeologists may unearth the remains of this present culture. But as long as time shall last the undeniable and unalterable authority of truth shall belong to Jesus of Nazareth. He shall never grow out of date with humanity. No man ever spake as this man spake, "for he spake as one having authority and not as the scribes."

VERSE

A New Leaf

HE came to my desk with quivering lip—
  The lesson was done.
"Dear Teacher, I want a new leaf," he said,
  "I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
  And into his sad eyes smiled,
  "Do better, now, my child."

I went to the throne with quivering soul—
  The old year was done.
"Dear Father, hast Thou a new leaf for me?
  I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

KATHLEEN WHEELER

The New Year

STANDING with folded wings of mystery,
  The New Year waits to greet us—you and me.

Her arms are full of gifts, her feet are shod
All fitly for rough roads or velvet sod;
Her eyes are steady with belief in God.

Her voice falls sweetly as a vesper bell
Where trust and hope all lesser notes dispel;
Scarce knowing why, we feel that all is well.

She smiles a little ere she turns away,
Breathing a promise for each coming day;
And we—we pause a little while to pray.

AUTHOR UNKNOWN

Luminous Hands of God

OUT of the base, insensate clod
  The luminous, strong Hands of God
Have shaped us; and all sin can do
Cannot prevent the shining through
And on our lives of that pure light
Which God's effulgent Hand keeps bright.

ELEANOR KENLY BACON

Boundaries

MAN cannot look round the roadway's curve
  Or beyond a mountain see,
And yet he dares to fashion creeds
  And bound eternity.

CATHERINE CATES COBLENTZ

WHO'S WHO IN THIS ISSUE

FROM nearly one hundred sermons by young ministers the seven sermons included in this issue were selected as typical of the themes and styles of the new generation of preachers. The method for securing manuscripts was to ask the heads of forty leading theological seminaries to submit three names of their most competent and promising alumni who have graduated within the past five years. Each of these young ministers was then asked to submit a sermon—one that he regarded as characteristic of his best thought and expression. It has been a delight to read these manuscripts. The task of selection has been difficult and in some cases the choice had to be arbitrary. In the stack of unused manuscripts there remain sermons strong enough and significant enough to fill at least two more issues whose excellence would be equal to this. A deep impression has been made upon the editor's mind as to the vitality of the message which the new generation of preachers is uttering. The torch is passing into the hands of strong, clear-headed and consecrated young men who see some things their fathers did not see, but who also hold fast to the truth which the ages have tested. The following facts about the contributors to this issue will be of interest.

CHARLES F. BANNING—Ottawa University, 1916; Colgate-Rochester Divinity School, 1925. Minister Baptist Church, Richmond Hill, N. Y.

DANIEL BLISS—Amherst College, 1920; Union Theological Seminary, 1926. Spent three years between these dates teaching in the American University, Beirut, Syria. Associate Minister Old South Church, Boston.

RICHARD E. McEVOY—Hiram College, 1924; Episcopal Theological Seminary, 1928. Minister Trinity Episcopal Church, Iowa City, Ia., also chaplain to the Episcopal students at the University of Iowa.

J. RAYMOND HENDERSON—Virginia University, 1924; Oberlin Seminary, 1927. Minister Greater Wheat Street Baptist Church, Atlanta, Ga.

ALBERT S. HURLEY—Yale Divinity School, 1930. Minister Corner-Stone Temple Methodist Church, Brooklyn, N. Y.

THEODORE CUYLER SPEERS—Princeton University, 1921; Union Theological Seminary, 1925. First Presbyterian Church, Utica, N. Y.

HARRY T. MORRIS—Missouri Wesleyan and Baker University; Iliff School of Theology, B. D. 1928, Th.D. 1929. Minister First Methodist Church, Holyoke, Colo.

Dr. Edward Scribner Ames, widely known and much discussed professor of philosophy at the University of Chicago, who contributes the pastoral prayer, is a true *pastor pastorum*. He is dean of the Disciples Divinity House and is just finishing thirty years as pastor of the University church of Disciples. If Dr. Ames' critics took his pulpit prayers into account they might reach a different judgment of his philosophy.

TITLES *and* TEXTS

What PULPIT Readers are Preaching About

R. F. HINKELMAN, Community Congregational Church, Little Falls, N. J. "A Merger with Christ." John 17:21—"That they may all be one; even as thou, Father, art in me, and I in thee, that they may also be in us."

CHARLES R. ERDMAN, Princeton Theological Seminary. "Christ and Pilate." Matt. 27:22—"What shall I do then with Jesus which is called Christ?"

H. S. CAPRON, First Congregational Church, Whitman, Wash. "Life's North Star." John 6:68—"Lord, to whom shall we go? thou hast the words of eternal life."

FOR YOUR SERMON TITLE AND TEXT
(Mail to The Christian Century Pulpit)

.....
Title of sermon

.....
Text used (Write out the text)

.....

.....
Name of minister

.....
Name of church

.....
Address

PETER McKENZIE, First Presbyterian Church, Stamford, N. Y. "Jesus the Master of Men." John 13:13—"Ye call me master; and ye say well; for so I am."

GALEN LEE ROSE, Fruitvale Christian Church, Oakland, Cal. "Love in Four Dimensions." Eph. 3:18, 19—"To apprehend what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge."

JOSEPH FORT NEWTON, St. James Church, Philadelphia. "Creating Peace." Matt. 5:9—"Blessed are the peacemakers, for they shall be ranked sons of God."

CARL C. SEITTER, Grace Methodist Church, Los Angeles, Cal. "Swindled." Mark 8:37—"What can a man give to buy back his life?"

HERBERT B. RHODES, Trinity Methodist Church, Lincoln, Neb. "The Acid Test of Christianity." Romans 8:9—"If any man have not the spirit of Christ, he is none of his."

J. HARDIN MARION, First Presbyterian Church, Caruthersville, Mo. "Our Borrowed Lives." 1 Cor. 6:19—"Ye are not your own."

FRANK B. McDOWELL, Community Presbyterian Church, Sand Springs, Okla. "Pitfalls of Precedent." Acts 10:14—"Not so, Lord, for I have never—"

RALPH A. PHILBROOK, St. Luke's Evangelical Church, Auburn, N. Y. "Nomads of Life." Jer. 35:10—"But we have dwelt in tents."

CHARLES E. TRUEBLOOD, First Congregational Church, Alpena, Mich. "The Cost of a Vacant Pew." Lam. 1:12—"Is it nothing to you, all ye that pass by?"

G. W. HUMMEL, West Broadway Methodist Church, Louisville, Ky. "Guaranteed Securities." Matt. 6:19—"Lay up for yourselves treasures in heaven."

THOMAS H. SPRAGUE, First Baptist Church, Hollywood, Fla. "The Stewardship of Personality." 1 Cor. 6:19, 20—"Ye are not your own, for ye are bought with a price."

The Editor's Page

The Event of the Month

THE leaders of thirty or forty prohibition organizations met in Washington in December to consider the present situation. The results of their conference were heartening. Reports by the press that failure to achieve a fusion of the various dry groups was due to dissension were wholly false. There was marked agreement on all questions of essential policy. It is difficult to conceive how the existing groups could unite in one organization. And it is equally difficult to see what would be gained by it. Each represents a special constituency, or a special method of work, or a special function. Is it not sufficient that they take counsel together and cooperate under agreed-upon policies rather than seek to merge in one organization? Most of these agencies are religious in their auspices and support. The cause of prohibition does not have an organization whose auspices and support are secular—if I may use that word. Such an organization based upon citizenship alone, without any of the implications of a religious character, is now the greatest need of the dry movement. There are many citizens with dry convictions who would be rallied to the support of the 18th amendment and the Volstead law by the emergence of such an organization. Leaders must be sought out and the responsibility laid upon them. When President Hoover breaks his silence and speaks a brave and illuminating word not only in support of the law because it is the law, but in support of the law because it is a good law, the personnel for the leadership of such a citizens' organization will appear in ample numbers and a rank and file will spring up like volunteers to repel an invading enemy. But no such organization can become a substitute for the Anti-saloon league. The churches need their own organization to quicken their civic conscience, to keep them informed and to guide their united action. Other groups may well have similar organizations. But it is not a wise policy that commits the popular leadership in the defense of the constitution of the United States to a group of agencies all of whom represent organized religion.

Prohibition Leadership

The Book of the Month

RELIGION IN A CHANGING WORLD. *By Rabbi Abba Hillel Silver. Richard R. Smith.* $2.00.

SOMETHING very interesting and profoundly significant is going on in the relation of Jews and Christians. The long age of conflict and recrimination is passing, and a new temper of spiritual comradeship is emerging. This certainly is evident among the more enlightened leaders of both Jews and Christians. There is no disposition on either side to surrender to the other. But there is a deepening penitence on the part of Christians for their historic persecution of Jews and for the prejudice which still survives against that great race which gave Jesus Christ to humanity. Among Jews there is as yet no sign of a willingness to adopt the orthodox Christian attitude toward Jesus, but there are many tokens that some outer zone of mutual understanding is beginning to define itself wherein both groups can stand and think and work together. Rabbi Silver, one of the most potent spiritual leaders of Cleveland, Ohio, has written a book which illustrates vividly this new temper. In it he faces the deeper problems of our time with such spiritual catholicity that the reader wholly forgets the author's religious and racial label, and his own label also.

A Thought for the Month

RELIGION is identical with morality in so far as both are primarily and chiefly concerned with the good life. Whatever is true of other religions, our Christianity is ethical through and through. Its aim is to make men good, to make them good for something, and that "something" is unselfish service for others. But this is morality, is it not? Yes. What then is the difference between morality and religion? It lies just here: Morality has to do with our being worth something to others; while religion adds to this an awareness of what this good life is worth in and of itself. Religion is the way to get the most good out of our goodness! Through it we come to an appreciation of what goodness is worth. Religion does this for us by putting the good life in a cosmic context. It sees goodness not merely as good impulse or good deed, or even as good character, but as an integral expression of Something Good at the heart of the universe. An atheist may be a good man, and his goodness will bring him genuine satisfactions. But his satisfactions cannot be so inspiring and comforting as those of the Christian who views his life as part of a plan in the purpose of God. Religion thus provides for our failures in goodness, as well as our successes. It offers a corrective and a cure for our mistakes, for our sins. It releases a healing and regenerative power which exists in the very nature of things. The evil-doer is restored and cleansed by it. Whatever is good in us is invested with significance beyond the present moment: there is something eternal about it. And religion keeps the best of us from pride because it shows us that our goodness is not our own, but God's, who is working in us. It is religion that keeps the saints humble. They know that they are saved by grace!

Getting the Good Out of Goodness

Charles Clayton Morrison

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Is the Modern Church Christian?
Should the Church Abandon Missions?
Can Ritualism Promote Religion?
What Must the Church Do to be Saved?
Is the Christian Ministry Losing Out?
Can Modern Business Be Christianized?
Does the Present Church Leadership Desire a Christian World?
Is the Belief in God Destined to Disappear with the Widening Acceptance of Scientific Method?
How Can a Thoroughgoing Scientist Believe in God?
Does God Care for Man's Life?
Is the Trend of Philosophy Anti-Religious?
Will the Bible Become Out of Date?

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